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SUMMONS TO AMERICAN PROTESTANTS.

IN the last number of the Magazine, we submitted a few thoughts to our readers, upon the duty of immediate personal effort, for the conversion of the Papal world to Christ. At the same time, we presented the American and Foreign Christian Union, as an agency formed especially for the promotion of that most important and desirable end, and earnestly yet respectfully requested pastors and private Christians, promptly and effectively to aid it, without waiting for agents to come to them, and solicit and forward their donations to its treasury.

We resume the subject in this number, not to repeat what we then said —though, from its importance, we trust it will be remembered if not reread by our friends—but because of our deep and abiding sense of the intimate and vital connection which subsists between the Papal world and the progress of the Gospel in Mohammedan and Pagan nations, and also, to add a few things, which, for want of room, could not be added in the former article.

THE GOSPEL'S CHIEF BARRIER.

No well-informed individual can doubt that the idolatries and senseless, absurd, and manifestly unchristian religious ceremonial of the Papists, together with the practical bearing of the whole system of the Papacy, constitutes a formidable barrier (and, indeed, it may be said, and not unjustly, to constitute THE barrier) to the progress of the Gospel among the heathen populations of the globe.

Evangelical missionaries in all parts of the unevangelized world have come up against this barrier. They have met it on the continents, and on the islands of the ocean, in the crowded city, and in the rural districts, and wherever they have sought to do their work, and to secure the adoption of the Christian religion. They have been taunted with the want of consistency, and held as the teachers of a religion no less gross and sensual

than that which they have sought to have the people renounce. And their messages, in many cases, have consequently been unheard, and their labors in a great degree lost. Little hope of ultimate and complete success in the work in which they are engaged can reasonably be entertained, till the Papal world is thoroughly reformed, and the Gospel reinstated in it, in its simplicity and power.

Had this barrier been out of the way, or, in other words, had the Papal world been evangelical in doctrine, and conformed in its practices to the requirements of the laws of Christ, though its millions had taken no part in the work of missions to the nations and tribes outside of or beyond them, doubtless Mohammedanism and Paganism would long before this date have been swept from the face of the earth, and given place to a pure Christianity.

But this is not the train of thought which we wish just now to develop, or to pursue, though it is well worthy of serious consideration in this connection. We are anxious to come to the *practical design* contemplated.

THE OBJECTS SOUGHT.

We wish to secure the thought, the serious, prayerful, and searching thought of the friends of Zion, and not only their thought, but their sympathies, prayers, and effective coöperation in works for the re-conversion of the Papal nations, and those other portions of Christendom, which have apostatized from Christianity.

In this noble enterprise we see, or think we see, involved the purest and best interests of evangelical religion, and also the highest good of the human race, and therefore we can not refrain from stating our convictions plainly, and pleading for the cause with earnestness.

Lest, however, we should be misunderstood, in the employment of language that conveys something of the earnestness which we feel, we wish to say that we do not desire to see a diminution of zeal and activity in behalf of any object of Christian charity, that may be before the community. We sincerely rejoice in the number, variety, and prosperity of the agencies in existence for the spread of the Gospel, and the salvation of men, and according to our ability, we are ready, and shall be happy to aid them in their appropriate work. But, believing as we do, not only in the vast importance of the mission intrusted to the American and Foreign Christian Union; but in the indispensable necessity of its offices (or the offices of some institution similar to it) to the ultimate success of other benevolent agencies, which seek the subjugation of the world to the sway of the Redeemer, we feel constrained to speak with earnestness, and we would even entreat every member of the Christian community to give to the subject more attention than it has hitherto received, and to give to the Board of Directors such *increased* countenance and support, as will enable them to advance in the work, as the word and the providence of God may lead the way.

ADDITIONAL MOTIVES.

If, to such *increased* attention and effort for this form of charity, motives additional to those previously advanced are desired, the following facts may be considered:

(1.) The most glorious results to evangelical religion, and to the temporal and eternal interests of men, were associated with, and flowed from the labors which were put forth in behalf of Roman Catholics, in the times of the world-renowned "Reformation."

Romanists, in the sixteenth century, were as ignorant, bigoted, and as hostile to a pure Christianity in general, as the masses in Papal countries are now, and there was quite as little ground to hope for success, in connection with any measures of reform, as can exist at present, in connection with almost any people who are under the dominion of the "Man of Sin." But Martin Luther, a simple-hearted, pious yet courageous man, arose in Germany, and gave himself to the work. In Scotland, France, and other countries, other men arose, and followed his example, and the work of reformation was instituted and carried triumphantly forward. It is true that it cost much toil and treasure, and, through the influence of its opponents, in the course of its progress the liberties and lives of many good people were sacrificed; but liberty, literature, arts, science, and religion, all profited largely by that glorious movement.

In its results, it is manifest, that the Lord had a people to be gathered from that part of mystical Babylon, in which those excellent men, the Reformers and their fellow-laborers, wrought. And so now the Papal countries of Europe, of South-America, and Mexico, ought to be entered by the missionaries of the Christian Church, and their millions to be called to a pure Gospel and to the true way of life. Results of great moment to the cause of Christianity and of the race are doubtless wrapped up in such movements yet to be made, and they wait for their development, only on the action of the professed disciples of Christ, in the evangelical branches of his church.

What pastor, or pious person, that knows the resources of these Papal people, that can reflect and in imagination conceive the measures which they could at once institute for the honor of God, and the welfare of the world, in case they were truly converted to the Saviour, does not burn with desire to see the work which may issue in such a consummation, hastened to its commencement and vigorous and faithful prosecution! Let all such come to the support and enlargement of the operations of the American and Foreign Christian Union, and the good works thus conceived of, may at no distant day be devised and done, in behalf of the kingdom of the Redeemer, by the now benighted yet highly interesting people under the control of the Papacy.

(2.) Various events seem clearly to indicate it to be the will of God, that such efforts should now be made.

CHRISTIANS AWAKING.

Of these, it is one of marked significance, that Protestant Christians of various denominations, in different parts of the world, are of late beginning to feel an unusual interest and sense of responsibility concerning the spiritual condition of Romanists. A greater number of individuals, in England, Scotland, and in the evangelical churches on the continent of Europe, are thinking and praying, and to some extent acting in relation to this

matter, than have been heretofore, for many long years. And this state of things is increasing. The numbers thus affected are growing, both in the New and in the Old World. And why is this? Why does God lay upon the mind and heart of his people a given subject, and hold it there, if He has not a purpose to call them, or rather, if by that event, he does *not* call them to the work in which he thus gives them an interest? If he does not thus call them to it, no satisfactory account can be given of this event.

NEW DOORS OPENED.

Another of these events is the remarkable opening now of doors of usefulness, in Papal countries, for evangelical missionaries.

Until quite recently the whole Papal world was closed against Protestant missions. Till then, missionaries and funds for their support would have been useless, as there was no field to enter, and no work to be performed. But how changed is the state of things! In the Papal parts of Ireland, in Belgium, in Sardinia, in the vast empire of France, and even in Spain, and in several of the countries of South-America, and in some of the West-India Islands, missionaries may enter, and, if prudent, prosecute their work to almost any extent. In Mexico, also, the way seems now rapidly preparing for similar evangelical efforts.

And what is this wonderful removal of bolts and bars, this opening of doors and prostration of walls which formerly hindered the approach of missionaries to these Romish people, if it be not the divine voice *practically* directing us to go to them, with the Gospel, which alone contains the words of life? Surely, it is that voice, and Christians ought to obey it without delay.

PUBLIC OPINION GREATLY CHANGED.

Another of these events is the wonderful change in public opinion which has taken place in this country, within a few years past, in regard to the duty and the desirableness of the work in behalf of Romanists, both at home and abroad.

Though the numbers who now feel and acknowledge the obligation that rests upon Protestants to labor for the salvation of Romanists are less than they should be, they are vastly increased beyond the amount of former years. Twenty years ago, a few names would have comprised the whole company in America, who cherished any interest in the matter, or who, if it were named in their hearing, would have stopped to give it a second thought. Public attention had not been turned in that direction, and the course of divine providence had not been such as to thrust the Papal world, with its wants and woes, or its rich and delightful promise as a missionary field, upon the minds of our citizens. The few who saw it prayed and wept, and labored alone, and, if perchance they spoke, or preached, or published on the subject, few if any sympathized with them. Pastors and people, generally, had no interest in it. Few preachers preached about it, or would allow the use of their pulpits for that purpose to others. But now, most of the leading denominations in the country regard it in a different light. In every section of the nation, east and west, north and south, there are multitudes who look upon the Papal world as a missionary field of the

highest interest and importance. "This is the Lord's doing, it is marvellous in our eyes." Why, then, should an individual, Christian or patriot, hesitate to associate himself with this cause?

REMARKABLE SUCCESS.

Another of these notable events is the remarkable success that has attended the labors of the Society.

It can not reasonably be expected, that the fruits of the American and Foreign Christian Union in the brief period of its history, can be so numerous and imposing as those of societies which have been *thirty, forty, or more years*, in the field, and by the monthly concerts and other means, been brought often and in every favorable form, before the churches, and thus intrenched in their sympathies, and possessed of most ample resources for prosecuting their work to the best advantage.

But, through the divine blessing, its fruits are numerous and precious. And, as if to beckon its friends onward to greater zeal and exertion, God has caused it to produce more than they had ventured to hope. They knew that the very organization of the Papal system, the vigilance of its priesthood, the servile submission and obedience of the members to the hierarchy, and the utter abhorrence in which Romanists are taught from their infancy, to hold Protestants, and Protestant teachings on the subject of religion, constituted a very strong if not an *unparalleled* barrier, in the way of success in their efforts. Few benevolent enterprises have obstacles like these in their way. But the Lord has granted the Society his favor, and, in view of the results, its friends are prompted devoutly to exclaim: "What hath God wrought?"

Let us survey some of these precious and invaluable fruits.

While it has not been the wish of the Board to form churches, and it is not in accordance with the design of the Society to form them except in extraordinary cases, where the converts can not (through ignorance of the English language, or some other sufficient cause) be connected with a church already in existence, there have been gathered in different parts of this country about *twenty* congregations of French, German, and Irish, which have grown into churches, and added their numbers and strength to the evangelical denominations in the land. This is a result whose value no amount of money can fairly represent.

More than ONE THOUSAND Romanists have been reported to the office, from various ranks in society, though chiefly in the humbler walks of life, as having given credible evidence of a change of heart in connection with the services of the missionaries employed. Besides these, there are doubtless many others not reported. Follow these converts through life, and see their happy influence and peaceful deaths, and the worth of these fruits can not be estimated.

About ten thousand Romish children and youth have been collected in Sabbath-schools, taught by the missionaries themselves, or conducted to schools in their neighborhoods, connected with some evangelical church.

Many *hundreds* of adults, of both sexes, fathers and mothers, have been collected in little groups and taught to read the Holy Scriptures, who previously had never learned, and in many

cases had never before had a copy of the Bible.

More than *a quarter of a million* of Romanists, of *seven different languages*, scattered in almost every part of our national domain, have been personally visited, and many of them many times for religious purposes, by missionaries of the Society. Over this vast amount of mind, with its un-American and unevangelical training, a flood of light and a vast amount of hallowed influence have been shed. Before it a good example has been set, proper counsel has been given, and the Gospel has been commended to its confidence and love. And can this be of no worth in the moral training of our nation? Truly, its value in this relation is beyond all price.

The leaven of this process is seen working in every direction. The Romish people are gradually becoming distrustful of their ancient faith, and weary of the government of the priesthood. They are becoming more enlightened in regard to their personal and social rights, and more ready to demand and maintain them, even against the expressed will of the accredited hierarchy. Although extra and gigantic efforts are made to watch, to guide, and even *to coerce* the people to an observance of Romish usages and forms, there is, notwithstanding, a spirit of inquiry in existence among them, and by the measures that are employed it is kept in motion, and vast multitudes sit very loosely by the Papacy, who for prudential reasons do not break with the priests or the members of the communion. In heart they are but poor Papists, yet had it not been for the labors of the *American and Foreign Christian Union* they would have been as bigoted as any others.

Of the results of the Society's labors in the Foreign Field, in South-America, the West-Indies, Canada, and Europe, where about half its energies are expended, and with equal advantage, we have not spoken, nor have we space for the details.

We have forborne, too, to speak of the MILLIONS of pages of printed matter sent out by the Society, and of the THOUSANDS of intelligent and stirring sermons that its missionaries and preachers have preached, greatly to the benefit of the country.

We have passed over in silence the agency of the Society in calling the attention of the national government to an effort to secure to American citizens the rights of conscience and the enjoyment of religious liberty when travelling or sojourning in foreign lands, as also its agency in many other things dear to every American heart, and of great value to the nation, and honorable to evangelical religion, but of which, for prudential reasons, we must omit publicly to speak.

And do any need further or additional facts to show the claim of the Society to the warm affection and the cheerful and liberal support of American Christians? We think not. If these now submitted be carefully read and prayerfully pondered, we feel assured they will prove effective to stir up zeal and activity in the sacred cause. If they be not thus read and weighed, and allowed their proper influence, it will be useless to cite more. We trust that they will be read, and allowed by many to have their proper influence, and that we shall hear from them favorably at an early day.

In conclusion, then, we beg leave to ask respectfully of every one who may chance to see this article: What have

you done to sustain or to advance the welfare and usefulness of the American and Foreign Christian Union? That it is adapted to do a great work, and directs its labors to a field of large extent and of great promise, and further, that it has already accomplished for the cause of Christ and of depressed humanity what is of greater worth than any earthly riches can represent, and what may be regarded as an earnest of its vastly greater usefulness in future if properly sustained, is very clear. The favor with which it has been received, the success that has followed its movements, give strong assurance that it is owned of Heaven as a cherished instrumentality for promoting the honor of Christ and his Gospel.

It has been called into existence at a time when God seems to be moving in a remarkable manner upon the great mass of mind in the Papal world, and preparing its inhabitants to ask for and to receive the Scriptures, and to throw off the yoke by which they have been so long oppressed and led in the way of ruinous error. Have you then, dear reader, given it that encouragement which the voice of Providence seems to demand of every person in your situation and circumstances?

This question we beg you to consider and to answer. It is not ours to answer for you, nor do we wish to assume such responsibility. In Christian kindness, and with fraternal feelings, and as those who must render an account of their stewardship, we have proposed the inquiry, and thus we wish it to be received and answered. Remember that NOW is an important moment in the history of the Papal world, and that NOW the special aid of the friends of evangelical religion is needed in its behalf. What you do for this cause should be done quickly. May the Lord direct you to such action as shall most subserve his cause promote your own spiritual edification and the good of those now ready to perish.

DOES POPERY FORBID THE BIBLE?

THIS is one of those points in dispute between Papists and Protestants, which is capable of being decided either way. It can be clearly proved that the Church of Rome interdicts the free use of the Bible by her children. And it can also be proved, that she allows it, or seems to allow it. This double-tongued teaching of hers is very convenient for her purposes; because it enables her really to keep the Bible, a most dangerous book for her, out of the hands of her laity, without appearing to expose herself to the just reproach of being afraid that the influence of the Bible must go against her.

That she prohibits the free and general reading of the Bible, forbidding it as the rule, and permitting it only as an exception, is plain from the Fourth Rule enacted by the Great Council of Trent, and approved by Pope Pius IV., in a Bull, issued on the 24th of March, 1564. It is in the following words:

"Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops, or inqui-

sitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offense. But regulars shall neither read nor purchase such Bibles without a special license from their superiors."

From this abominable rule, which wrests the Scriptures out of the hands of the great body of submissive Romanists, several things are sufficiently certain:

1st. It is "manifest from experience," that is to say, from the *experience* of the Romish hierarchs, that the Bible is a bad book for them; and that if "translated into the vulgar tongue," and "indiscriminately allowed to every one," it will do the Papacy "more evil than good." A precious practical confession this! a concession that the Bible is a perilous document for Papists! Observe that the declaration does not speak of Bibles mutilated or mistranslated; but speaks only of "the Holy Bible translated into the vulgar tongue," no matter how faithful and correct the translation may be. Do the Roman clergy pretend that they can furnish to the common people any wiser or safer instruction than the word of God affords? Will they assume, that they can speak more intelligibly to the soul of man, than He who made the soul, and endowed it with the noble gift of language? Why, then, did not God at first, if he would reveal his will to man in writing, reveal it originally in some unknown tongue, which his priests alone might be privileged to understand, and interpret, and explain? Why did he, by his servants the prophets, speak to the Hebrews in what was then their "vulgar tongue"? Why did he address the nations who spoke Greek in their "vulgar tongue," through his inspired apostles? It was reserved for the Council of Trent, and those who agree with it, to discover that such a book must be a dangerous thing, whose perusal must be guarded with the utmost care and precaution. Most certain it is, that the best and oldest of the "Fathers" urged its perusal and study upon old and young without exception. But Popery was not then *developed*.

2dly. The reading of the Bible, even though "translated into the vulgar tongue by Catholic authors," is permitted only to such persons as, in the judgment of the priest or confessor who acts as their spiritual guide, are likely to have their faith and piety "augmented, and not injured by it." What audacity is this! as though any thing could be better adapted than God's own teaching to strengthen a weak faith, and confirm an irresolute piety; as though the feeblest faith and piety could be "injured" by being taught in the words of the Holy Ghost!

3dly. A private individual can only obtain this well-guarded permission, in case, on the advice of his parish priest

or confessor, it may seem good to his bishop "or inquisitor," to concede it to him. Here *inquisitors* have equal power with *bishops*, though the latter claim to have an office of divine appointment, and the former were never heard of till the days of the notorious Dominic.

4thly. To make all sure, this permission must be in *writing*. How many persons in the "Ecclesiastical Province of New-York" can produce a *written* permit from John Hughes, granted on the advice of some priest or confessor, to possess and use a Douay Bible? Note that a *general* permit, or a *printed* one, will not meet the requirements of the Pope and his last General Council.

5thly. No person who, "without such written permission," "shall have the presumption to read or possess" even a version of Roman manufacture, and one carefully guarded with marginal notes and comments, shall get any absolution for his sins, "until he have first delivered up such Bible to the *ordinary*," a title which is *ordinarily* given to the bishop.

6thly. If any bookseller shall sell a Bible to *any person* not having such written permission, he shall not only forfeit the value of the book, but shall be liable to such other penalties as the bishop shall think proper to impose. O ye Popish bibliopoles! beware;—it is dangerous to trade in Bibles. The man in Fulton street who sold us our Douay Bible will be completely in Dr. Hughes's power, if we should "peach upon him."

7thly. Even *regulars*, that is to say, monks and nuns, or persons living under conventual *regulation*, shall neither read nor possess such Bibles without a special license from their superiors, the heads of the convent. Can it be? The faith and piety of a holy nun imperilled by the possession of such book! Why, it must be considerably worse than common!

On the other hand, the Romish Church, on occasion, can plead that she does furnish the Bible to her children in their vernacular tongue.

So far as now occurs to us, the principal translations into modern living languages are the Italian version of Martini, Archbishop of Florence, in the latter part of the last century; and what is commonly called the Douay Bible, of which the New Testament was first published by the English College at Rheims, 1582, and the Old Testament by the English College at Douay, in 1609.

We have made considerable use of Martini's version, and compared much of it with the Greek text. We found less that was objectionable in it than we expected. The notes are very copious; and even in these, there is not a great deal to which a Protestant would take exception. Perhaps the most singular oversight in it is, that sometimes, the notes give two or more explanations of a difficult passage, and leave the reader to determine, by his "private judgment," of course, which he will adopt. This is rather odd for an *infallible* Church, which professes to teach only what has "the unanimous consent of the Fathers," and which claims to have a holy sacerdotal corporation divinely appointed for the express purpose of teaching "the simple faithful" what the Bible is, and what it means.

But how far can Martini's be regarded as "an authorized version"? The principal thing about it that looks like an authorization is the following letter

of Pope Pius VI., addressed to the translator himself:

"Pope Pius The Sixth:

"Beloved Son: Health and apostolical benediction. At a time that a vast number of bad books, which most grossly attack the Catholic religion, are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures: for these are the most abundant sources which ought to be left open to every one, to draw from them purity of morals and of doctrine, to erradicate the errors which are widely disseminated in these corrupt times. This you have seasonably effected, as you declare, by publishing the sacred writings in the language of your country, suitable to every one's capacity; especially when you show and set forth, that you have added explanatory notes, which, being extracted from the holy fathers, preclude every possible danger of abuse: Thus you have not swerved either from the laws of the Congregation of the Index, or from the constitution published on this subject by Benedict XIV., that immortal Pope, our predecessor in the pontificate, and formerly, when we held a place near his person, our excellent master in ecclesiastical learning, circumstances which we mention as honorable to us.

"We therefore applaud your eminent learning, joined with your extraordinary piety, and we return you our due acknowledgments for the books which you have transmitted to us, and which, when convenient, we will read over. In the mean time, as a token of our pontifical benevolence, receive our apostolical benediction, which to you, beloved son, we very affectionately impart.

"Given at Rome, on the calends of April, 1778, the fourth year of our pontificate.

"Philip Buonamici, Latin Secretary.
To our beloved Son, Anthony Martini, at Turin."

Besides this Papal brief, there is published, with our copy of the volume, an authorization of it by the present Archbishop of Florence, who allowed it to be sold and read among the people of his own diocese. So far as this part of the Tuscan population is concerned, there would seem to be a duly-authorized version in the "vulgar tongue." We have seen copies of it openly exposed for sale in Rome itself; and have bought them there to give to persons who dared not possess any other edition, and hardly dared to accept even of this. We ever warned them, however, in their reading of it to remember the infinite difference in point of authority between the text, and the merely human comments.

But after all, even in the arch-diocese of Fiorenze, is this version authorized for indiscriminate use? At first sight, it might seem to be so. But look again. Is there any thing to that effect in the commendatory epistle of Pope Pius VI.? Could either the archprelate or the pontiff suspend or annul the Fourth Rule of the Council of Trent? Not at all. They had neither the power nor the wish to do so. No Tuscan, without temerity, and the risk of getting no absolution for his sins, can lawfully possess himself of the book for his own perusal, till, on the recommendation of his priest or confessor, he has obtained a permit in writing, signed by his bishop or inquisitor.

The same is true of the Douay Bible, with all its notes and comments. This has never obtained any general authorization for its unrestricted use, either from pope, council, or provincial synod. In Dunigan's New-York edition, printed in 1843, there is an approbation of it in Latin, signed by the late Bishop Dubois, in which he declares that the edition has the sanction of his author-

ity; and that "it may be used by the faithful with fruit, *debitis conditionibus servatis*, the due conditions being observed." By *due conditions* he undoubtedly meant such as were imposed by the Fourth Tridentine Rule, already cited. In a later edition, of 1854, we find an English approbation signed by John Hughes, with his Babylonish *cuneiform* cross, and recommending that it be read by the faithful "with that reverence and respect which are due to the word of God, and with that humility of heart and docility which the Church enjoins upon all who would read the Holy Scriptures with advantage to their souls." This sounds very well. At first sight it seems to give unlimited allowance of the book to all, at least, who possess subjection to him as their "ordinary," though he is not an ordinary man. But it is impossible that he, even if his "vaulting ambition" leaps in vain to reach a cardinal's hat, should have the presumption to dispense with the decree of a Council and Pope, prescribing exactly under what conditions (*debitis conditionibus*) a Bible, though "translated into the vulgar tongue by Catholic authors," may be read by the faithful. Therefore this approbation must be taken with a "reservation," the observance of the "due conditions" stipulated for by his predecessor, Bishop Dubois, being understood. And we doubt not, that this idea is wrapped up in that innocent-looking clause about the "docility which the Church enjoins upon all who would read the Holy Scriptures with advantage to their souls." What that enjoined docility is, the Council of Trent explains.

This may suffice for a reply to the question, Does Popery forbid the Bible? The correct answer might be further elucidated, if our space permitted, by references to the "Constitution" of Pope Benedict XIV. on this subject, the Encyclical Letter of Pope Gregory XVI., on Bible Societies, and other well-known documents of the same nature. It is manifest, that the existing law is the Fourth Rule of the Council of Trent; according to which, prohibition is the general rule, and permission is the exception in particular cases. By playing fast and loose between the general and the particular, between the rule and the exception which only confirms the rule, the Romish Church is enabled to withhold the Bible from her laity and others, and yet to appear in the sight of some of her opposers as if conceding its free circulation and use.

Nor is this hostility to the Bible, a hostility betraying itself through every disguise, a thing to be wondered at. If a man will be a Popish priest, if he be resolved to hold fast to Popery in every event, he must let the Bible go, and he must wrest it from the hands of his flock. That book is no friend to his Church. It is hostile to her erroneous dogmas. It is the greatest and surest antidote to the deadly poisons of her golden chalice.

(For the American and Foreign Christian Union.)

THE WORD "CATHOLIC."

NAMES oftentimes are things, and, though trivial in themselves, often come to be of paramount importance. There is much, therefore, in a name.

Before names are applied to things, then, it is evident that for perspicuity and distinction, there should be some correspondency between the name and the thing signified. But such is not the case between the name "Catholic" and that denomination to which it is usually but *thoughtlessly* applied. Perhaps there is no word which has been the source of more discord and confusion, and at the same time has been more systematically misunderstood and misapplied than this same word "Catholic."

Let us try whether Romanists have any claim to the word, and whether Protestants do not commit an *egregious* error in continuing to call the followers of the Pope "Catholics." I will premise, at first, that we do not consider the word as being worthy of much peculiar honor, or of being appropriated to the Protestant side of the controversy, because it is not a scriptural word. Yet, inasmuch as it always has been recognized as an ecclesiastical word, to save circumlocution, it may be worth while to rescue it from the possession of those who have no claim to it. It is not found in the New Testament, in any part of the original sacred text; being found only in the titles to the epistles of James, Peter, John, and Jude, and there has the real and primitive signification of the word, that is, "general." For example: "The General Epistle of Jude." It would sound very strange to say, "The first catholic epistle of Peter," instead of the first general epistle; yet this would be its real meaning, giving the word its Greek form and patristic use. But to say "Catholic" Church, for Romish, is a "general" absurdity, and yet, in truth, is an absurdity too general among Protestants.

The word is an ecclesiastico-patristic word, invented to distinguish the orthodox Christians of the early ages of our era from the Gnostics, Marcionites, Manichees, and especially the Arians of those times. Used as it then was, to signify the orthodox, in contradistinction from the heretics and schismatics, it is not only an honorable title, but had a real use. It is derived from the two Greek words, "Kata," "according to," (*κατὰ*,) and "olos," "all," (*ὅλος*,) signifying that which was according to all, or general. Universal is the reciprocal English word to express it, but as that word is liable to be confounded in the popular mind with "Universalist," perhaps the word "general" is preferable. It came into use at about the time of the accession of the Emperor Theodosius, A.D. 380, and, as before remarked, served to distinguish Christians, and such as held to the doctrines of the Bible, from those who had apostatized. When the whole nominal Church, following Rome, had in like manner apostatized "from the faith once delivered to the saints," the term Catholic was retained by them, and they might keep it for all Protestants would care, were it not for the following reasons: The Reformers having thought it best to retain the earliest symbol of the Christian faith; that is, the Apostle's Creed, forgot to change the Greek word, "Catholic," into the vernacular tongue; so they left the article to read thus: "I believe in the Holy Catholic Church." Instead of which it should have been: "I believe in the Holy Church Universal," then there would be no confusion in the minds of children, or of those *simple-minded* Romanists, who think that we testify to the authority of their Church, because

we retain the word "Catholic" in the creed. Verily, names *are* things. Why did not the Reformers, and why do we not now make the needed alteration? I have often wondered whether the words were not misplaced in the creed. What is it to believe "in the Church"? We may believe that there is a "Holy Church Universal," but that is different from believing IN the Church. At any rate, let us have clear ideas as to the word "Catholic" thus used, and guard it from perversion. As the Reformers thought it best to leave the word in the creed, and as our fathers have not altered it, they have imposed upon us the legacy of continually explaining what might be for ever explained to all at first glance, by simply substituting the word "general," for "Catholic."

Now, how are we to redeem an honorable word from perversion, and restore it to its legitimate use? Bearing in mind that it is not a scriptural word, and that it has been misappropriated of late years, I think the best way will be to ignore the word, as much as possible, for some years at least, for the following reasons:

1. Protestants do not need the word, it having originated in a mistaken view as to what orthodoxy was. The simple-minded and superstitious men of the early ages, who are now reverenced as "Fathers," thought that to be in "accordance with all," or "Kata olos," (Catholos,) was orthodoxy; but Protestants have discovered that, "according to Christ and his apostles," is orthodoxy. Consequently, we can easily dispense with the word as supernumerary. It is never understood in its primary etymological sense, *nowadays*, except by readers of church history. In most cases it suggests to the mind the idea of Romanism, and this can scarcely be avoided.

2. By calling adherents to the Papacy "Catholics" we give them an appellation to which they are in no sense entitled; they should be called "Romanists," as they are disciples of the Roman Pontiff. To say "Catholic," is not only absurd, but untrue of them; to say "Roman Catholic," is equivalent to saying, "New-York Universal," which would be ridiculous; to say "Papist," would perhaps offend them; but giving the true name, "Romanist," we do homage to truth, and free ourselves from upholding error. We may encourage these deluded people in their errors simply by allowing them the title of "Catholics." By "sitting at meat in the idol's temple," *that is*, by participating in, tacitly conniving at their errors, "they may perish through our superior knowledge." Our "Catholic brethren," is a phrase which many so-called Protestants make use of. If they mean to be understood as being Romanists themselves, they select the right phrase. But that is not their idea; they simply wish to be understood as desiring to speak civilly of Romanists. Now I would ask how much more gospel-like is it to call the wrong appellation than the right one; they may be our "Romish brethren," as members of the great human family; but are they brethren in Christ? Is the Romish denomination the Church of Christ? Let us do what we can to eradicate error by giving the right names to things. It is a logical as well as rhetorical principle, not to concede to your opponent that which he claims until he has gained the victory

by fair argument. Those Protestants who call Romanists Catholics, grant them all they ask, in reality, without opposition. *If they are Catholics*, according to the meaning of the word, then we are wrong. If they are not Catholics, *how shall* WE EXCULPATE OURSELVES at the judgment-seat of Christ from hypocrisy, in giving a name to them to which we knew they were not entitled, and by which they were confirmed in error?

3. *We are the Catholics* according to the meaning of the word. We are according to all the prophets, apostles, evangelists and writers of God's word. We are in accordance with the doctrines taught in the Bible. We accord with the practice of the early church. We are in harmony with the Christians of the three first centuries of our era. We are in unison with all the orthodox writers of the early ages. Protestants are Protestants only with regard to their "protesting" against the power of the Pope; they are "Catholics," as to all the doctrines of God's word. Not Romanists, be it remembered, but "Catholics," in the true meaning of the word, as derived from the original Greek. But, as this word has such an odor of Rome about it as to prevent its being acceptable to Protestants, let us do one of two things; either let us exclude it from our recognized formularies, and from our theological nomenclature, or else cease to call Romanists Catholics. At present we act without reason, in saying we "believe in the Holy Catholic Church," while we at the same time call the adherents of the unholy Romish apostasy, Catholics. See Rev., 17th chapter. This is the secret of the delusion under which the Romanists labor. For ages they and we have called Christ's Church, "the Catholic Church," till we have really begun to believe that this is its scriptural name. And then, to crown the matter, we call the children of mystical Babylon, "Catholics!" Is it any wonder they should sleep under the influence of the soporific draught which we have administered? May God in mercy awaken sleeping Protestants as well as Romanists.

In fine, very many children, all converts from Romanism, and not a few worthy Romanists who might become Christians are puzzled to understand how we can oppose the Romish Church so strongly, and yet profess our belief in "the Holy Catholic Church." I have written these pages to endeavor to give the true meaning of the word, and to show how illogical Protestants are in applying the term to Romanists. If the word could be restricted to its true ecclesiastical use, and if Protestants would cease to call the worshippers of Mary Catholics, a great desideratum would be obtained. The disciples were called "Christians," because they worshipped Christ; following this rule the worshippers of Mary would be "Marians," not "Catholics," and the system would be "Marianity," not Christianity.

T. B.

POPE AND PAGAN.

A MOST excellent and interesting work is Bishop Middleton's "Letter from Rome," and his "Defence" of that Letter; both printed in a small

and neat volume by the AMERICAN AND FOREIGN CHRISTIAN UNION. The object is to show, as it does with ample learning and the utmost clearness, that most of the ceremonies, vestments, and other appurtenances of the Romish worship, were borrowed from the religious rites of the old Pagan Romans. Thus he proves that it was in this way that Popery came to adopt the use of incense, holy water, lighted candles in the day-time, votive offerings, image-worship, road-gods, or tutelary saints, religious processions, pretended miracles, the right of "taking sanctuary" in a church, the different orders of priests and friars, etc., etc. It is curious in the extreme to see what a wholesale transfer of such abominations has been made from Rome Pagan to Rome Papal.

The subject, however, is far from exhausted in the elegant pages of the erudite and accomplished Middleton. A large appendix might be made of matters that escaped his notice in the midst of the multiplicity of examples. Thus it has been ascertained, that the *crosier*, the pastoral staff or crook of the Popish bishops, is an exact copy of the *lituus*, with which the Roman augurs used to poke among the entrails of the victims, while practising their ridiculous sooth-sayings.

In the *Espérance* of Aug. 22d, we find some notices of a recent work by a French priest, which unwittingly corroborates the statements of Dr. Middleton. When Protestants reproach the Roman Church with having introduced into its worship, for the sake of augmenting its pomp, a great many rites and ceremonies borrowed from paganism, the defenders cry out against such calumny. But now the same thing is asserted by a Roman Catholic priest, the Abbé Jolibois, curate of Trevoux, and a distinguished archæologist. He fully confirms all that has ever been said upon the subject. This may be seen by some quotations from an essay inserted by this ecclesiastic in the *Revue du Lyonnais*, for March, 1856, under the title, "Dissertation upon the Utility of the Study of Ecclesiastical Antiquities."

According to the Abbé Jolibois, the Church is "the august conservatrix of the dogmas and faith of the Christian," as well as of the ancient *traditions*. Let us look at some of the traditions thus carefully preserved. After having reminded his readers, that the sacerdotal habits were borrowed partly from the Jewish worship, and in part from the ancient Roman vestments, he says that the *paten*, or little plate for holding the consecrated wafer, which the priests use at the altar, recalls, "both in its use and its shape, the paten of the sacrificers of Greece and Rome." He says, too, that "the water sanctified by the blessing of the Church has taken the place of the lustral water," which the ancient Flamens used to sprinkle for the purpose of purification;—that "the various rites of our worship remind us of the processions made by the Pagans in the streets and squares of their cities, in which they bore the images of their gods;"—that "not only do the more recent temples recall by their titles the names of the ancient temples, but even the images of the saints now worshipped therein, retrace the attributes of the gods, whose place, in some sort, they have taken;"—that the Syrians, for instance, "in embracing the Christian religion, have retained a part of the ornaments of their ancient goddess Astarte;"—that elsewhere, in South-

America, and at an epoch nearer to our own times, "some of the ceremonies of the Pagan ritual of the Aborigines, were admitted among those of the Catholic Church;"—and that there, "the Church and the State have often yielded to the habits and feelings of the indigenous race, and have conformed to them in a great many points."

In confirmation of these views of the Abbé, we may mention, that we have seen at Rome the Churches of *Santa Maria in Lucina*, *Santa Maria sopra Minerva*, etc. There is also on the Forum a church dedicated to St. Cosmo and St. Damian, formerly a temple of Castor and Pollux. There is also the Pantheon, once consecrated to all the gods, and now to all the saints. Mr. Kincaid, a very successful Protestant missionary in Burmah, says: "Often, when standing in a great Burman temple, and looking round upon a thousand worshippers, *prostrating themselves before images*, surrounded by *wax candles*, uttering prayers *in a dead language*, each one with a *rosary* in hand, and the priests with long *flowing robes* and *shaven heads*, I have thought of what I have witnessed in the Roman Catholic Cathedral in Montreal; and it has required but a very small stretch of the imagination to suppose myself transported to the opposite side of the globe, looking not upon the ceremonies of an acknowledged heathen temple, but upon the Christianized heathenism of Rome."

But we must go back to the *Espérance*, and its citations from Priest Jolibois. The latter says: "In those practices and pilgrimages, of which the Church has approved some, and tolerated others, the customs of antiquity have been retained. People bathe themselves and their infants in sacred fountains, and drink their hallowed waters as the Celts used to do at their Bebrones and Devones, and the Greeks and Romans at their springs, consecrated to the nymphs. They hang up in the more venerated chapels representations of limbs which had been diseased, and the healing of which they ascribe to the saint of the place, just as the Greeks and Romans suspended what they called *votive tablets*, upon the columns and walls of their temples. The shreds of garments fastened to the trees around some rustic chapel remind us, that the Romans and Greeks had the same custom of suspending portions of their garments and locks of hair on holy trees surrounding their temples." We have ourselves seen, in the great Church of San Agostino at Rome, the entire walls and the huge columns completely covered with these votive offerings, legs, arms, hearts, etc., made of very thin silver, and stamped with the letters P. G. R., standing for the words *pro gratias receptas*, "for favors received." These were all offered to a famous miracle-working image of the Virgin in that church. It has been said that this image was originally a statue of Proserpine. Be that as it may, it could never have received more of idolatrous veneration, of which the present Pope sets the example, than it receives at this day from the ignorant multitudes. Well may the Abbé Jolibois exclaim: "How many others of the particular practices of devotion at certain places, may be traced back, in whole or in part, to the pagan practices of our fathers!—Behold how the church has conserved the ancient traditions."

Another proof must suffice, for the present, of the natural and elective affi-

nity between Papal and Pagan religions. In a letter from the Roman Catholic Bishop Palafox to Pope Innocent X., dated January 8th, 1649, we find the following reliable account of the doings of the Jesuit Propagandists in China: "They have kept the cross out of sight, and authorized customs absolutely Pagan. Instead of Christianizing idolaters, they have heathenized Christians. They have united God and Belial at the same table, in the same temple, at the same altar, and in the same sacrifices. In fact, idols are worshipped in that nation under the mask of Christianity, or rather the purity of our holy faith is polluted under the mask of idolatry." These proceedings of the Jesuits raised quite a commotion at the time; but the commotion seems to have died out by the assassination of those who were sent to inquire into and reform these abuses. The fact is, however, that the Jesuits who did these things best understood the nature and genius of the Papal institutions. In their defenses of themselves, they alleged, that the usages of the Church fully justified their course. And that they had a perfect right to use this plea in reply to their Romanist accusers, will be fully manifest to every reader of Dr. Middleton's book, referred to at the beginning of this article.

FOREIGN FIELD.

BELGIUM.

We have just received the proof-sheets of the "Eighteenth Annual Report of the Evangelical Society, or Christian Missionary Belgic Church." It is to be seen by its very title, that this young and vigorous branch of the Protestant Catholic Church is organized as a *missionary church*, according to the divine idea of the Founder of the Christian system, who designed that his visible kingdom on earth should ever keep up an aggressive movement as the best indication of its beneficent nature and divine life. Thus far, the "Christian Missionary Belgic Church" has nobly corresponded to this idea; *Christian*, as following no leader but Christ; *Missionary*, as ever keeping in view the obligation of every minister and member to *spread* the faith in Christ; *Belgic*, as laboring to uphold the truth in the locality where God's own hand has planted it. That it is a *progressive* institution, its brief history has already showed in a remarkable degree, and this Report still further proves. We proceed to give a brief summary of its contents.

In the province of Brabant are five churches: at Brussels, two French and one Flemish; one French at Ohain, near Waterloo, and one Flemish at Weert-Saint-Georges, near Louvain. The church at Brussels, under the pastoral care of Mr. Panchaud, reports fourteen converted Romanists added to its communion. The other French church, whose pastor is Mr. Anet, also reports the accession of a number of converted Romanists. Both these churches manifest great liveliness of faith, and much activity in good works. There is also a Flemish chapel in the street of the Twelve

Apostles. In Belgium, the French is the language of the courts, the government, and the educated and business classes, while the mass of the people, especially in the rural districts, speak the Flamance, which is one of the dialects of the Teutonic speech, but considerably "frenchified." This dialect is used by one hundred and fifty thousand of the population of Brussels. It is only last year, that this chapel was opened for their benefit. Mr. Van Eelde, after having labored from house to house, had the joy of receiving to the Lord's Supper, at the last Pentecost, fourteen converted Romanists, of whom all but two are indebted to him for the first rays of Gospel light. His auditory now numbers thirty in the morning, and about sixty in the evening. He has suffered, as well as labored much, in striving to rescue souls from the domination of a rich and powerful clergy, from the empire of custom and habit, and from the influence of a religion which seduces the senses and the imagination, and *indulges* the sinner who perseveres in his evil ways. Several of these new brethren have suffered joyfully for the Gospel. There is in Brussels another church, and a very prosperous one, opened for the Flemings by another evangelical denomination. At Weert-Saint-Georges, the little band of disciples has suffered much reproach and much outrage from a mob incensed by the conversion of a Romanist family. Still, there has been no defection among them, and some souls have been gained in the neighboring villages, and the flock continues to increase. The zealous evangelist, Mr. De Roos, also keeps a day-school, and acts as colporteur of Bibles and tracts. The station at Ohain has a faithful laborer, Mr. Bauduin, who, undiscouraged by the hardness of the soil and the small returns yet gathered in, feels that the seed-time must precede the harvest. He, too, acts as colporteur in the face of strong opposition, and is visiting every house in the town and neighboring villages.

In the province of Liége are five French stations. One is the church in the city of Liége. Though the pastor has long been in feeble health, this church manifests a beautiful development. It worships in a modest hall at the bottom of a retired court, and on Sundays, morning and evening, is filled with attentive hearers, for whom there are often not seats enough. The little church is full of zeal. Several recent additions have raised the list of communicants to fifty-eight names. The younger members are eagerly engaged in cultivating sacred music, and in tract-distribution. At Lize-Seraing, on the Meuse, two leagues above Liége, is a church gathered by the patient toils of Mr. Cacheux. They formerly met for worship in a dance-hall, but now in a simple and spacious edifice dedicated to divine service. As many as five hundred were assembled in it on a recent occasion. Here, also, there has been an increase in the number of communicants. Not far from Liége, in another direction, is the village of Nessonvaux. Here, within a few years, among a Popish population altogether ignorant of the truth, a flock has been regularly formed, with a well-attended school, a parsonage, and a place of worship. The audience increases in spite of violent opposition, which is, in fact, overruled for good. At some distance to the south of Nessonvaux, is the little church of Sporinant, composed

mostly of stone-cutters. Besides two who have been admitted this year, there are several candidates for church-membership. Here the pastor, Mr. Ledoux, without flinching encounters a furious resistance headed by the curate, who, among other things, has gone so far as to rebaptize children who had received baptism in the Protestant Church. This is a violation of the Popish canons, as Mr. Ledoux has proved in an energetic pamphlet. He often has opportunities to teach pilgrims, who come to pay their vows at the shrine of St. Roch, or to pray for others who hire them for that purpose. At Verviers is a small flock of twenty communicants, mostly poor workers at the cloth-manufacture, and greatly oppressed. Three converted Romanists have been added to the communion, and two others are prepared for the next occasion.

In the province of Hainault, to the south of *la Belgique* proper, we come to the *arrondissement* of Charleroi, where are three places of evangelization. There is one in the city of Charleroi attended by near two hundred persons, but in the numerous suburban villages many meetings are held, and family-visits made by the devoted pastor, and the faithful elders and brethren. This church is a hive where all are workers. Fifteen were added to the church last year, and others are candidates for admission. The brethren are very active in distributing Testaments and tracts, and every Sunday afternoon they meet the pastor, to give some account of their endeavors, and to join in prayer for a divine blessing upon them. These are truly missionary meetings, full of interest and extremely edifying. One league to the north of Charleroi, in the midst of a mining population, is the church of Gollisseau-Jumet. It has three chapels, in which the pastor preaches every Sunday. He also holds meetings at various other places within a distance of six or seven leagues, and everywhere finds those who are desirous of hearing the words of eternal life. There is a considerable religious movement in this district, though superstition and immorality frightfully prevail. The station of Leers-Fosteau is four leagues southwest of Charleroi, and near the frontiers of France. Since the death of the Protestant Marquis d'Aoust, year before last, the band of believers here has been subjected to severe persecution. His heirs have compelled all his Protestant tenants to quit their abodes. The pastor has successfully defended himself against a suit to deprive him of a tenement devoted by the late Marquis to the preaching of the Gospel. Notwithstanding these tribulations, there still remain some forty persons who assemble on the Sabbath, and the number of communicants has increased from twenty-five to twenty-eight. The pastor labors with success in some of the neighboring *communes*. Fifteen years ago, in the populous *arrondissement* of Charleroi there was no Protestant church, school, or family, and absolutely nothing which indicated the least knowledge of the salvation which the word of God reveals. Superstition and infidelity, the constant companions of Popery, divided the field between them, and vice and dissipation superabounded. Now, thousands of copies of the Bible have been sold, tens of thousands of tracts have been distri-

buted, the Gospel is statedly preached in a dozen localities in and around Charleroi, three hundred children are taught in evangelical schools, a thousand persons have abandoned Romanism, and some hundreds manifest a living piety, *and the work goes on!* Glory be to God Most High!

In the *arrondissement* of Mons, in the province of Hainault, there existed twenty-five years ago but one Protestant church. Now, there are five, four of them composed entirely of converts from Popery. In the *arrondissement* of Tournai, there is a small mission at Taintiguies.

Two years ago, the labors of Mr. Van Schelven began at Ghent, in the province of West-Flanders, and have been ever since abundantly blessed. Every Sunday there is an audience of several hundreds in the chapel. There has been a tremendous opposition, but the little band, like Gideon's three hundred, have not succumbed.

There are as many more churches in Belgium, which, like the Protestant churches in France, receive pecuniary support from the State. But what are these, and the Free-Church brethren, whose Report we are reviewing, in a population of nearly five millions? It is like beginning to tunnel a mountain. They are but patches of verdure on the sterile and uncultured desert, which, in a spiritual sense, covers the whole of this realm.

The residue of the Report is mostly made up of extracts from the statements made to the committee of the Society by the agents in their employ. Some of the incidents related are very peculiar and interesting, and we fully intend to translate them for our next number.

FRANCE.

PARIS, *September* 10, 1856.

Monsieur McClure, 156 *Chambers Street*, *New-York.*

SIR, AND MUCH-ESTEEMED BROTHER: Since our last letter, dated Aug. 2, we have not many new facts to notice. The work of evangelization is actively prosecuted in our principal centres of missionary effort, and wherever the Gospel is proclaimed by the instrumentality of the Evangelical Society, it bears fruits of eternal life. We would now draw the attention of our friends to the religious condition of our country and the nature of the soil which we have to till. Nothing may be better calculated to demonstrate the importance of renewed activity in the work of evangelization.

Some circumstances have tended to bring about a crisis in the religious state of France; and that crisis may be summed up in a word, namely, the increasing disrepute brought on the Catholic party. The proclamation of the dogma of the Immaculate Conception was a first blow. It has been productive of countless heart-burnings, and a new party has been formed that protests energetically against the insolent triumphs of Ultramontanism.

The *Catholic Observer*, the most accredited organ of that party, has the following lines:

"It is enough to glance at the Church of France to perceive the wretchedness of its condition. The ignorance of divinity and all ecclesiastical sciences has come to a climax. The studies in the seminaries are worthless. Many priests, once come out of the seminaries, give up all study and forget what little they may have learnt. Moreover, the inferior clergy are completely dependent on the Bishops; their obedience is completely blind. Along

with the ancient Church of France have disappeared the laws which regulated the relationship between the bishops and the priests, and which gave legal existence to ecclesiastical courts. Formerly, the ecclesiastical functions being for life, the priests were secured from the arbitrary and wanton decisions of the bishops. Submissive within the pale of the law, they were enabled to oppose unjust and arbitrary treatment. The clergy enjoyed a secure and dignified station, from which they have now come down. Nowadays, the priests who are distinguished for their intellect and noble sentiments, are too often considered as being open to suspicion; it seems that the superior clergy want nothing but slaves ready to obey the word of their masters, and employed only in courting their goodwill by humbly submitting to their caprices."

Already two eminent Catholic laymen, distinguished for their talents and honorable character, had expressed their indignation at the state of Catholicism in the following terms:

"To-day," says Mr. Bordas Demoulin, "the Pope and the Bishops are endeavoring (unwittingly, I allow) to ruin Christianity. And, along with them, the clergy and the multitude press forward in that execrable and delirious war. There are only a handful of priests and laymen who remain true to Jesus Christ, and struggle for his sake. The Pope is now every thing in the Church; but what is the Church? Desolated by schism, heresy, unbelief, the Church is a vast solitude, haunted by superstition, the faithful companion of clerical despotism, a prey to the insanities of Paganism, it is no more recognizable to mankind, whose looks it avoids and whose patience it exhausts. What has reduced the Church to such a condition if it be not the Papal excrescence?"

At the same time the extreme Catholic party (the Jesuitical party) set no bounds to their pretensions; the more violent portion of that party, represented by the newspaper *L'Univers Religieux*, has overstepped all bounds, so that a schism has taken place in that party. Mr. De Falloun and Mr. Montalembert, two eminent laymen, have separated themselves from M. L. Veuillos, chief publisher of the *Univers Religieux*.

Things have been carried to such a pitch that a pamphlet entitled *L'Univers jugé par lui même*, having been published under the influence of M. De Falloun and M. Montalembert, (but without any name of author,) the chief editor of the *Univers Religieux*, has lodged a complaint against the bookseller who has published that pamphlet. A scandalous legal prosecution for libel is to take place, (in November next, it is said.) The French Bishops, at least a great number among them, side with the ultramontane periodical, and seem to be eager to partake of its infamy. That legal prosecution will bring Romanism into complete and irrecoverable disrepute.*

These circumstances have brought about no small degree of agitation in the public mind. We have mentioned the formation of a new party in the bosom of Romanism. That party openly ask for a reformation in the Church, as may be gathered from the following quotation:

"What do we hope for? We hope that a new Catholic people may be formed, who shall have the Gospel, and not Jesuitism for their law. That new people will dissolve all connection between Church and State. Doing away with all despotism, they will govern the Church with

* The publication in question consists almost entirely of quotations from the columns of the Jesuit organ for the last ten years; and is designed to show how grossly unprincipled and self-contradictory the course of its conductors has been.—Eds.

the concurrence of all its members. Doing away with superstition, they will adore God in spirit and in truth. They will place their confidence in Christ, the only mediator. The saints will be simply brethren, who pray to God that he may hear our prayers and grant our just supplications, and who desire that we should glorify God, and imitate their virtues.

"It will be acknowledged that Christianity ought to realize the promises of the Old Testament, and bring to men temporal as well as spiritual blessings. But temporal welfare will only be sought after so far as it is subservient to the liberty of the soul. Men will avoid luxury, theatricals, vain pursuits, any thing that tends to degrade Christian dignity. The human activity will display itself under the influence of Christian charity.

"That people are already at their beginning. There are, in several countries, laymen and some priests. They will rapidly multiply. The overflowing of Papal and prelatical dominion, the insanity of altering the faith, and forcing heresy upon the Church, open the eyes of the people, raise up opposition, and procure followers and laborers for the fundamental reformation which the Church requires."

On the other hand, the lay press is discussing the Catholic question with great liberty, and our more eminent authors pay their homage to true principles. We will afford, as a proof, that quotation from the *Journal des Debats*, where M. De La Boulage, one of our most distinguished writers, has penned the following lines:

"Nothing can be more simple and more obvious than which Mr. BUNSEN* asks for. Liberty of conscience, liberty of worship, complete separation between Church and State. That is a well-known system, which has borne excellent fruits in America. It is the system which Alexander Vinet has advocated with so much talent and eloquence. It is the system which will ultimately prevail. As time goes on, one will feel more and more the necessity of simplifying government by increasing liberty; and if the connection between Church and State be not altogether broken off, it will at least be sufficiently loosened, so as that there will be no more privileged religion. Every Christian denomination will enjoy complete independence and equal protection under the law."

It is not necessary to insist upon the serious character of such a situation. It opens a vast career in France to the Gospel. Infidelity, doubtless, turns to account the disparagement brought upon Romanism; but there are serious wants in the hearts, and God is preparing a noble field to our exertions. *If our evangelizing societies were not in existence, it would be necessary to form them at this very moment.* Let our friends remember us in their prayers. Our task is immense. Let it not be forgotten that France is one of the most important fields of battle for the war between Christianity and anti-Christianity.

In our next communication we shall revert to our special work; but we have deemed it fit to acquaint you with the circumstances which make our work increasingly important.

We have received your kind letter, dated 19th August. We are truly thankful for the support promised by your Board; we will be very regular in our communications.

We never doubted the willingness of our American friends to aid us; but perhaps they are not fully aware of the extent, or rather the urgency of our financial wants. Our deficit amounts to some 43,000 francs. We are now at that season of the year when our receipts in France are most inconsiderable; almost all the friends to whom we could apply for loans or

* The late Prussian ambassador in England.

donations of some importance are absent from Paris, so that, although our situation has nothing to alarm us, it has much to embarrass and perplex us. We shall be truly thankful if your Board can send us, without delay, part of the subsidy which they are willing to grant us.

With Christian regards and much esteem, we remain, dear sir, yours very truly, on behalf of the Committee.

E. De Pressense, Pastor.

SPAIN.

The condition of this country had been becoming more and more hopeful as regards the opportunity for evangelical effort there, till the recent violent and bloody change in the administration of its perfidious government. For some time there had been going on a silent, and secret, and rapid circulation of evangelical books and tracts, printed in the country itself, and spread by the hands of awakened and enlightened Spaniards. The American and Foreign Christian Union had adopted measures which promised to promote and extend the good work. But the late political reaction, it is to be feared, may impede and retard our efforts by rousing the waning courage, and giving vent to the suppressed wrath of the priests and their bigoted faction. Their tone may be judged of by the following beautiful extract from a letter printed in the *Speranze*, a Spanish journal:

"We can not but be filled with horror when we consider the immense treasures and large resources with the aid of which insatiable Protestantism has propagated error, and caused the perdition of souls by the thousands of Bibles which it has diffused throughout the world; but our indignation ought to be redoubled when we see that it can now lift its hideous Gorgon head on the most classic ground of Catholicism itself. One more hour of negligence on the part of those in whose hands repose the destinies of the nation, and we are lost; 'Yet a little while and ye shall not see me.' Immorality and heresy can be held in check only by the vigorous hand of kings and governments, who ought not in vain to bear the glorious title of Catholic, and without whose protection the Church is powerless to root out the tares sown by the enemy."

This writer, after a description of the contents of some of the good books which have fallen into his hands, exclaims: "Protestantism demeans itself like a fury, and outrages the immaculate spouse of Christ by all sorts of sophisms and blasphemies. One author goes the length of affirming that an old woman, with the Bible in her hand, has the right to oppose herself to an entire council." Very shocking, to be sure! But we are ready to confess that we go for any old woman with the Bible on her side, in preference to any council that ever undertook to contradict the Bible and thrust the Word of God aside. One Bible is worth far more than ten thousand gilt-pasteboard mitres.

But, if in Spain "Protestantism demeans itself like a fury," how sweet and lamb-like is the deportment of Popery! Of this we have a sample in the recent misfortunes of Don Angel Herreros de Mora, a gentleman of family and of cultivated intellect, who has many friends in this country. His zealous but prudent endeavors to diffuse the light of the Gospel in his native land have drawn down upon him the rage of the persecutors, who would gladly revive for such as he is the worst atrocities of the Inquisition. We give from the London *Christian*

Times a letter from his mother-in-law, which will be read with the deepest interest:

"SIR: I write these few lines with feelings of profound sorrow, to inform you of what has occurred here. On the evening of the 27th, M. Don Angel-Herreros de Mora had gone out for a walk, after being engaged the whole of the day in writing, when a man assaulted him in the middle of the Prado with all the fury of a madman, beating him with a walking-stick on the head, face, and shoulders, and crying at the top of his voice, 'To the criminal! To the criminal!' At the same moment some constables and several priests surrounded him; and he was conducted to the Governor's house, where he found the Vicar-General, who claimed his person for trial before the Ecclesiastical Tribunal. I should tell you that this Vicar-General is an old fellow-student of his, and that the man who thus assaulted M. de Mora is a nephew of this same Vicar-General, a worthy member of the Catholic, Apostolic, Roman Church!

"Adieu, my dear sir, and pardon my having addressed you, although not previously in direct correspondence. As I have so often heard M. de Mora speak of you and your family with sentiments of the deepest regard, I thought it would be well to inform you of what has taken place. The papers will say that there is an attempt to overthrow the Constitution; and you will easily understand how much this aggravates the position of M. de Mora, who was so fully occupied in the religious interests of this unhappy country.

"Madame de Mora went yesterday—you may judge in what a state—to see some persons of influence, but unfortunately, they are away from Madrid at this moment; and I was here alone with my poor little Henry, when the officers of justice came to ransack the house, which they did in my presence, examining the most trifling articles. Nothing was respected at their hands, not even the study of a well-informed and literary man. With brutal violence they broke into the room, opened the drawers, and carried off, as confiscated, his work on the Jesuits, which you may suppose was not spared, his books of reference, and several manuscripts of interest; these are now the booty of that formidable Society.

"I am anxiously awaiting Madame de Mora's return, who will be too ready to let you know the result of her journey; meanwhile I have three times made my sorrowful way from the prison to my house, in company with my little Henry; and I believe these are the only happy moments for the poor prisoner.

"Adieu, sir. Accept the assurance of my high esteem, and also a mother's entreaties that you would unite your prayers with hers that God would in his mercy take compassion on the affliction and misery which overwhelm me. I say, with my Saviour, O my Father! let this cup pass from me; O my God! put an end to the days of trial, which in thine infinite wisdom have been visited on thy poor servant! Poor Spain! When will she cease to reject the light, and to drive from her bosom the enlightened men who first saw the day beneath her happy skies?

"Once more, sir, adieu. Accept the affectionate esteem of your much afflicted

"MARY CAILLANDIE.

"MADRID, *Aug.* 30, 1856."

In another letter, dated Sept. 4th, the same lady states that her daughter, Madame de Mora, had been to the Granja, (the court at Aranjuez,) to see the Ambassador from the United States, and implore his help to rescue her husband from the power of the Jesuits. Madame Caillandie says:

"On her return she found her husband in a damp dungeon, into which criminals are put, and on seeing this her despair had no bounds, and, with the activity peculiar to herself, she ran from friend to friend of the many that, happily, her husband has, and who are all indignant at the outrage committed on one of the finest men in the kingdom. However, although she brought the influence of all the chief

of them to bear, on Monday night last, the order was given by the Government to deliver up Don Angel Herreros de Mora to the power of his enemies. The desperation of my poor child then rose to its highest pitch. In a fury of ungovernable grief she flew to the civil governor, imploring him not to suffer such an injustice, and conjuring him with tears and piercing cries, to throw open the dungeon to her, because, she said, she would go in and carry him away, or share his fate. The Governor allowed himself to be overcome, and caused the prison-door to be opened. Then she sent an express to tell me of the desperate position in which they both were, and, only staying to fling a shawl over my shoulders, I spent the night in going round from one friend to another, and amongst them, to her Highness the Infanta Isabel de Bourbon, who took pity on my grief, received me with a kindness and indulgence altogether royal, and promised to do every thing in her power for my children. Thanks to her utmost influence, and to the declaration of Dr. Mata, on Monday my poor angel was taken out of his dungeon, and removed to the highest apartments in the house. But the damp has brought on such a sickness that God alone knows when he will recover. But, thanks to this sickness, he is not yet in the power of the Jesuits, who are loudly demanding to examine him, and M. de Mora ceases not to call upon the Government for protection from his enemies.

"The Vicar-General has gone down upon his knees, conjuring him to come back to them again, promising him riches and honors, over and over, if he will but abjure heresy, telling him that a man of his talent would be one of the strongest pillars in the Roman Church. You know Mora, and you will easily comprehend what his answer was.

"From all this a dispute has arisen between the Governor and the priests. I know not which of the two will prevail, but I fear every thing in a country so fanatical, and at the same time so infidel, as this. In needs all the courage, the generosity, and the self-denial of Mora to dare to speak face to face the whole undisguised truth before such powerful enemies."

The lady adds that he is very ill, and that his devoted wife is constantly going from office to office, pleading in behalf of her suffering husband. By a letter from Madame de Mora herself, dated Sept. 10th, we learn that the only crime of which he is accused is his activity in spreading the Gospel in Spain. Not only is he dangerously sick, but there are strong reasons for believing that attempts have been made to get rid of him by poison. They have taken advantage of the distress of his heart-broken wife to extort a large sum of money from her, pretending that it would procure her husband's release; and when they had plundered her, they made sport of her credulity. It seems that the civil government and the ecclesiastical authority are engaged in a dispute about the custody of the prisoner, and there is only too much reason to fear that the clamors of the clergy will prevail.

Let every reader of these pages pray earnestly for the deliverance of this good man, or that, if it be the will of God that he should "gain a martyr's glorious name," he may be abundantly supported by the all-sufficing grace of Christ.

HOME FIELD.

ROMANISM IN THE UNITED STATES.

The journals of the Pope's Church are ever expatiating upon the spread of their misbelieving faith in this country. But we have a different tale from a writer who is no Protestant,

J. J. Ampère, Member of the French Academy, in a volume just published by him, under the title of "Promenade en Amérique." When he was at Chicago, he says: "I asked, if there were many Protestants who embraced Catholicism. They told me, as I had often been told before, that such cases were rare and exceptional. The Catholic population increases considerably by immigration; but they cite scarcely any cases of conversion, except of some few persons who have travelled in Europe, or of children who had been gathered into Catholic schools. On the other hand, they tell me, that the little Irish children who attend the city-schools often become Protestants. Catholicism, in the United States, is not the object of any malevolent prejudice, but I do not believe that the majority are disposed to adopt it."

In a notice of M. Ampère's work, one of the editors of the *Journal des Debats*, M. Rigault, makes the following remark, which is worthy of notice as falling from the pen of a man of the world: "Another trait of the American people is the religious sentiment. The multiplicity of sects, which is objected against them, is in fact a proof of faith. The least religious countries are not those where the sects are most nnmerous, for sectaries are always believing people; but those where there are none, and where, in opposition to orthodoxy, there is nothing but infidelity."

That there is *some* religious activity in our country is evident from the published statistics which Dr. Baird and Dr. Stuart Robinson have collected from the census-returns of the United States, and from the authorized minutes of the various evangelical denominations. It is certain that there are among us, more than thirty thousand working ministers of the holy Gospel, and several thousands of these are "home missionaries," laboriously engaged in founding and building up *new* churches in recent settlements and growing towns. In their churches are four millions of effective members in full communion, with whom some sixteen millions are united in worship and in the ties of sympathy. The value of their churches, parsonages, and other ecclesiastical property, is estimated at seventy millions of dollars. The places of worship contain sittings for more than twelve millions of hearers. Their annual contributions for religious purposes of all kinds amount to about twenty-four millions of dollars, of which four millions are contributed for missionary objects. In these sums are not included what has been given for schools, colleges, and other seminaries of a religious character. These are the fresh fruits of Protestant Christianity, and of the voluntary system. Can modern Popish propagandism show any thing to compare with this?

PUBLIC LECTURES TO ROMANISTS.

From the report of the Rev. Mr. Leo, who has been engaged for a considerable time in New-England, as a public lecturer, and who has addressed many thousands of Irish Romanists with happy effect, the following extract is taken. It will be read with pleasure. It shows that the work in which we are engaged can be done. Mr. Leo says:

"I have just closed my public labors among the Roman Catholics of New-Lon-

don, Connecticut. The entire population of that city is about 11,000, of whom about 1200 are Romanists of foreign birth.

"I delivered my Course of Lectures on the various doctrinal errors of Popery, in the largest hall in town, and was listened to throughout by a large and interested audience. Several Roman Catholics attended the whole course, and *five* of them, as I was informed on leaving the place, renounced the errors of Rome, and expressed their belief that *Protestantism is the religion of the Bible.*

"The brethren of New-London aided me very much in my efforts to do good to their Roman Catholic fellow-citizens.

"Almost all the ladies who attended the lectures came accompanied by their Roman Catholic servants, and it was highly gratifying to observe the deep attention which these latter gave to the facts and arguments advanced. One of the pastors in the town said to me, that he himself was obliged to stay at home and take care of the house, for that his Catholic servants *could not* be kept from attending the lectures.

"The utmost quiet prevailed in the hall during the delivery of the public discourses. Protestants expressed themselves surprised and gratified at the decorum and general good behavior shown by Romanists at all of the meetings.

"There was no more noise, no more interruption on the part of the audience than exists in a Christian church on the Sabbath. The work of the Lord, I am persuaded, was done there in many a poor benighted heart, and in the way of His own gracious appointment. And, if I was permitted to bear any part in this blessed work, it was not by merely dwelling on hard controversial points with the poor Romanist, that I succeeded best, but by holding up before him the simple and beautiful plan of salvation, as revealed in the Gospel.

"Oh! it is not controversy alone that the Romanist wants, but the tender, affectionate preaching of the Word of Life.

"Honest controversy for the truth is indeed most necessary, but controversy should cease after it has done its appropriate work, which is *preliminary.*

"Controversy is of man, the Bible is of God. And seeing, as I do daily, the need and the increasing willingness existing in the Roman Catholic mind of our country for the reception of saving truth, I fervently pray God to dispose his own people still more hopefully and heartily towards this our work.

"Though very tired after my labors in New-London, I have come to New-Haven, from which latter place I send you this report, and in which I have already begun the good work of my mission."

PROGRESS GRADUAL BUT SURE.

THE following extract is taken from a recent report of a missionary, among the Irish Romanists in one of our large Eastern cities. It shows a healthful state of things at the station. Instruction is faithfully imparted, the missionary is gaining the confidence of the people, and some are converted to Christ. Many are enlightened, and the power of the priests is growing less.

The missionary says:

"I am still enabled, by the grace o God, to carry on the work of the mission in this place. By preaching the Gospel to the people, at stated times, and by spreading religious knowledge through my visits, from house to house, I strive to do the work appointed me.

"Although our progress is not so rapid as we could wish, yet we have done considerable, and have good prospects for future usefulness. We are hopeful, therefore, in the midst of this large Romish population who never hear from their leaders, the true voice of Scripture, but are taught for 'the doctrines of Christ,' the commandments of men.' And now, I trust, that those who are blessed with evangelical preaching of the Gospel, will

put off all former lukewarmness in the cause, and that they will take hold of the matter in good earnest.

"To convert Romanists is a work that requires much patience and perseverance. The Bible being a proscribed book with them, they are nearly all totally ignorant of its contents, but when it is read and expounded to them in kindness, and with prayer, the deep attention and tender feelings often exhibited, show that it is not labor in vain which is thus bestowed.

"I have had recently many opportunities of bringing before the mind of little companies, the word of God, which have produced good effects, causing some to inquire of me, 'the way of the Lord more perfectly,' with an apparently sincere desire to obey it. One with whom I had conversations, said to me a few days ago: 'Sir, I have taken your advice. I trust I have humbled myself before God. I have confessed my sins to Him, and prayed for forgiveness, through Jesus Christ, and now I feel my heart greatly relieved. My views, also, are greatly changed. I did not use to think of God as I do now. Now, I think of his great love most of the time.' This person is greatly changed, and appears well.

"There are several families here, of which one of the parents is Romanist. I have succeeded in most of these cases, in getting the children brought under the influence of Protestant teaching. If there had been no missionary here, it is likely they would all have gone into error; but as it is, the children are cared for, and will be taught the doctrines of the Bible. The power of the priests here is not so great as it once was. It is certainly much broken and set at naught, compared with former times.

"Can we not discern the 'signs of the times'? Priests of the Romish Church formerly ordered the tithes to be brought to their storehouses. Now, they must go for them. The people are beginning to awake out of their sleep, and I trust they will soon see, and unanimously cry out, 'The Lord he is God.'

"This month I have distributed 388 tracts, made 327 domiciliary visits, preached 13 times, held 13 social religious meetings, visited and conducted Sabbath-schools 4 times, visited the sick 19 times, and made 200 calls in behalf of the monthly Magazine."

A VIEW OF A WESTERN MISSIONARY.

The following brief extracts, from the report of one of the Society's laborers, in a city west of the Alleghany Mountains, shows something of the kind and amount of service which is rendered by the employees of the Board. The CHILDREN of Papists are cared for by them, and collected into schools under their own supervision, or are sent into schools which are under the direction of others. Girls as well as boys, and parents as well as children are visited, and gathered into schools and evangelical churches. The life of the missionary is, therefore, one of great labor, as well as of usefulness. The missionary says:

"The time of my recent commission expired yesterday. At present I can report nothing of *unusual* interest, as the condition of the schools has varied but little since I last wrote.

"The school in the northern part of the city still succeeds well. It averages from *fifty* to *sixty* pupils in weekly attendance.

"The western school is not so prosperous as formerly, owing, we think, to the sickly condition of that part of the city. There were, however, *forty* pupils present last Sabbath.

"The Fourth-street school numbers from *sixty* to *seventy* children.

"Our 'sewing-school' meets regularly, and though not so numerously attended, by little girls, as formerly, is more permanently fixed in the hearts of our friends—for they see in it the means whereby there may be accomplished

much good. In all the details of our usual service, we go on regularly every day. I will add merely that I have made during the last month 204 visits, and held six prayer-meetings."

This excellent missionary has *three* schools in that city, connected with his labors, besides a little girls' "sewing school." More than *one hundred and fifty* children, in that city, where he labors, besides the little girls mentioned, are brought under religious instruction by means of *his presence and labors.* Will our readers remember that! and, also, that those children are, by far the largest part of them, children of Romish parents! We trust they will, and also, that they will help us to sustain many more such laborers. This case, however, is not a singular one. We have many like it.

THE PRIESTS CHANGING THEIR USAGES.

A Missionary among the French Romanists, in the State of Vermont, writes:

"I have preached 12 times; conversed on religious subjects with 27 individuals; visited at different times 19 families, and distributed three Bibles, since my last monthly report to the Board, notwithstanding the feeble state of my health.

"During the past month there has been an unusual state of interest in my field. At some of my stations there has been an increase in number, and at all, an increase of seriousness, and a greater appreciation of the truth than ever.

"Among those who of late have begun to attend my meetings is the father of a large family, who, for many years, has been the slave of the intoxicating cup. Until lately he believed that he could be a Christian and a drunkard at the same time. Such a conviction was the result of the teachings of the priests, but now finding that the Gospel teaches the contrary, he purposes, God helping him, to never taste any intoxicating liquor any more.

"The interest felt by Americans here in the Catholics, their efforts to benefit them, and the seriousness as well as the spirit of inquiry existing among many of those I visit and converse with, cause me to feel encouraged. Although from time to time I have to part with some of my best families, who leave for the West, yet I rejoice in the hope, that while these shall let their lights shine far from me, others will in time take their places around me, and thus shall the work progress to the honor and glory of Him who has bid all his children labor.

"The priests in Vermont have of late modified to some extent their mode of preaching. They now find it absolutely necessary to mix a little more truth with their errors than heretofore. Some speak of the Scriptures with reverence, others preach occasionally a Gospel sermon, and the result is, that all, or at least the greatest number of those who can read, feel it their duty to search for themselves. They can be spoken to on religious subjects, and they openly condemn the Roman Church in many respects. Thus, Rome, by changing her colors from time to time, causes many of her children to discover her deformities."

REV. R. S. S. DICKINSON.

Since our last number was issued, we have received the afflictive tidings of the death of this beloved brother. He died quite suddenly, on the 28th of August, at Edinburgh, aged thirty-two years. He was under appointment by the American and Foreign Christian Union, to spend some years, if it had pleased God, in preaching to the Americans at Paris, who are very numerous there, and greatly in need of the means of grace, to preserve them from the temptations of Paris. He was thought to possess

peculiar qualifications for this duty, and high and hopeful anticipations were cherished as to his success in that station of the very highest responsibility. But God has transferred his servant to a higher sphere. His will be done!

Mr. Dickinson was the eldest son of Rev. Dr. Dickinson of Boston, and was a native of Massachusetts. He was a subject of divine grace in early youth. He graduated at Amherst College in 1842, and at the Union Theological Seminary, in New-York, in 1848. That same year he was settled in the Houston-Street Presbyterian Church, where he labored for nearly five years. In 1853, he was called to labor as colleague with Mr. Barnes, in the First Presbyterian Church, in Philadelphia, and there he spent two years, till the failure of his health forced him to retire from active duty. His health improving, he went out last March, with his family, to Europe, intending to spend some six months in travelling for the further restoration of his vigor, before opening his commission in Paris, and commencing an American congregation there. He had been in Edinburgh about three weeks, when he was suddenly prostrated by a violent hæmorrhage. After two days more, during which his soul was in the sweetest peace of faith, a final attack occurred, and he was soon "absent from the body." Besides his affectionate relatives, he had many kind Christian friends around him. He lies in the Grange Cemetery, near the remains of the lamented Chalmers. May God comfort those who mourn his departure from their family-circle, and prepare them to follow him to their Father's house on high!

NEW PUBLICATIONS.

LIFE OF PRINCE TALLEYRAND; with Extracts from his Speeches and Writings. By CHARLES K. MCHARG. New-York: CHAS. SCRIBNER, 337 & 339 Broadway. 1857. 12mo, pp. 382. Talleyrand was one of the "greatest living curiosities" of his age, and a pretty long and curious age it was too. Few men have ever perpetrated so many puns and perjuries, and few Frenchmen were ever so completely Frenchified. When Bishop of Autun, he had the honor of being excommunicated by the Pope, whereupon he wrote to a friend: "You know the news. Come and console me, and sup with me. Every is going to refuse me 'fire and water;' we shall, therefore, have nothing this evening but cold meats, and shall drink nothing but wine." This volume will afford a fund of entertainment to every purchaser and peruser.

MODERN GREECE; A Narrative of a Residence and Travels in that Country, with Observations on its Antiquities, Literature, Language, Politics and Religion. By HENRY M. BAIRD, M.A. Illustrated by about sixty engravings. New-York: HARPER & BROTHERS, Publishers, Franklin Square. 1856. This is a handsome duodecimo volume of 380 pages. It is printed on good paper, and with clear, readable type, and in these respects must be highly acceptable to those who desire a book to study or to read.

The subject, however, on which the author discourses, is of no ordinary interest. Greece is associated, in one form or other, with almost every thing that interests humanity, and a book that will bring that country before us as it was long centuries ago, and as it now is, can not well fail to be of great utility, as well as of unusual interest. But the Rev. Mr. Baird enjoyed peculiar advantages in the preparation of this work. He was on the ground. He was familiar with the language of the country, as used in ancient and in modern times. He had access to the best sources of information, and he submitted his observations on the spot, to Dr. King and others, so that in the preparations of the book for the press he did not have to rely upon his

memory for either his facts or his inferences. We have not had time to peruse the volume as carefully as we desire, but from what we have read we are pleased, and think it a timely and valuable contribution to our general literature, and wish for it an extensive circulation. We say to all, get the book.

HUMAN PHYSIOLOGY, STATICAL AND DYNAMICAL; or, the Conditions and Course of the Life of Man. By JOHN WILLIAM DRAPER, M.D., LL.D., Professor of Chemistry and Physiology in the University of New-York. Illustrated with nearly 300 wood-engravings. New-York: Harper & Brothers, Publishers, Franklin square. 1856. 8vo, pp. 649. Our reading in this department has not been very extensive; and therefore it may not be much for us to say, that this is the best book on the subject we have happened to find. It is learned, without pedantry; full of facts, well digested; sober, logical, methodized, abounding in valuable instruction, and withal *very easy to read.* We invite to it the attention of all who want to find a first-rate thing in this line.

DRED; A Tale of the Great Dismal Swamp. By HARRIET BEECHER STOWE, Author of "Uncle Tom's Cabin." In two volumes. Boston: Phillips, Sampson & Co. 1856. 12mo, pp. 329 and 370. No doubt this is a work of surpassing genius, and well adapted to make the reader alternate between laughter and tears. But we confess that we are too busy for its perusal at present; and comfort ourselves for the meagreness of this note of its publication, by the assurance, that nobody wants any opinion of ours as to its merits. This is one of the few writings on which every one will have an opinion of his own.

MEMOIRS OF CELEBRATED CHARACTERS. By ALPHONSE DE LAMARTINE, Author of "History of the Girondists," etc., etc. In three volumes. Vol. III. New-York: Harper & Brothers, Publishers, Franklin square. 1856. 12mo, pp. 323. In this volume, we have five literary portraits, drawn by an eminent master of the "French School." We have William Tell, Madame de Sévigné, Milton, Autar, and Bossuet. In this small group there is a wonderful variety of form and feature, and it is high gratification to survey them. Lamartine is a splendid painter; but he seems not to be one of the few Frenchmen capable of delineating Milton with an appreciating eye.

HARPERS' STORY-BOOKS. We have several of these nice little quartos for children before us; and rejoice that the enterprising publishers, in catering for the taste of the great public, do not forget the wants of the young. We rejoice, again, that the duty of preparing this "Series of narratives, dialogues, biographies, and tales for the instruction and entertainment of the young," is confided to JACOB ABBOTT, than whom no man alive knows better how to do that very thing. We mean that these story-books shall find their way into the hands of our own little ones, and we wish the same happiness to myriads of others.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF SEPTEMBER, TO THE 1st OF OCTOBER, 1856.

MAINE.

Dennysville. Peter E. Vose, Esq., ... 5 00
Biddeford. Cong. Ch., ... 18 25
Limerick. Mrs. H. Eastman, to make Mrs. C. E. Morrill L. M., in full, ... 20 00

NEW-HAMPSHIRE.

Dunbarton. 1st Cong. Ch. and Society, per Thos. Wilson, ... 11 00
Exeter. 1st Cong. Ch., to make Rev. Nath'l. Lasell a L. M., ... 30 00
Rindge. Cong. Ch., ... 15 12
Swanzey. Cong. Ch., ... 5 48
Keene. Cong. Ch., ... 15 78
Windham. Presb. Ch., ... 12 30
Francestown. Cong. Church, John Langdon Kingsbury, towards L. M., $5; others to make Dea. Thos. P. Rand a L. M., $47, ... 52 00

VERMONT.

Greensboro. Cong. Ch., in full, to make Mrs. Nancy K. Stone a L. M., ... 19 00
Brattleboro. Centre Ch. and Soc'y., ... 72 15
St. Johnsbury. 2d Cong. Ch., ... 172 89
" So. Cong. Ch., ... 186 84

MASSACHUSETTS.

Lenox. Cong. Church and Society, per Henry Sedgewick, Treas., ... 32 70
Great Barrington. Frederick Langsdorf, ... 5 00
Medford. 2d Cong. Ch., ... 19 10
Brighton. Evang. Cong. Ch., to make Dea. D. Pierce L. M., ... 36 68
Sharon. Cong. Ch., ... 15 64
Clinton. Cong. Ch., in full, to make Rev. W. W. Winchester a L. M., ... 15 76
Brimfield. Cong. Ch., ... 17 77
Framingham. Hollis Cong. Ch., ... 26 50
Boston. A friend, ... 1 00
Greenfield. Meth. Ch., ... 2 00
Heath. $2 of which from little girls obtained by braiding straw, ... 7 70
East-Hawley. Cong. Ch., in full, to make Rev. Henry Seymour a L. M., ... 13 60
Sunderland. Cong. Ch., to make I. S. H. Gunn a L. M., ... 51 00
Hatfield. Cong. Ch., ... 21 00

CONNECTICUT.

Watertown. Cong. Ch. and Cong'n, by Rev. C. Goodrich, ... 26 00
Colebrook Centre. Osborn Stillman, ... 3 00

Washington. Cong. Ch. and Society, per E. Lyman,..... 28 18
West-Winsted. 2d Cong. Ch. and Society, per J. Hinsdale,..... 21 04
Goshen. Cong. Ch.,..... 30 00
Somers. Meth. Ch.,..... 1 68
" Cong. Ch., add,..... 5 00
Norwich. Maine-st. Ch.,..... 54 79
" 2d Cong. Ch.,..... 64 27
" 1st Cong. Ch. and Soc'y.,..... 57 00
" 4th Cong. Ch., to make Rev. R. R. Staunton L. M., in part,..... 21 00
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Somers. C. B. Pease, to make T. A. Pease a L. M.,..... 30 00
New-Haven. College-st. Ch.,..... 40 08
" Chapel-st. Ch., Rev. W. T. Eustis, Jr., a L. M.,..... 76 82
Birmingham. Cong. Ch., (per H. Somers,)..... 40 25
Mansfield Centre. A few friends, per Z. Storrs, Esq.,..... 14 00

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Painted Post. Presb. Ch.,..... 5 16
" C. I. Chatfield, gold watch, value,..... 50 00
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" Presb. Ch.,..... 8 16
Castile. Presb. Ch.,..... 6 90
" M. E. Ch.,..... 2 10
East-Gainsville. Collection,..... 2 11
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" 1st Presb. Ch., Rev. Mr. Myers,. 18 22
Newburgh. 1st Bapt. Ch.,..... 12 70
Brooklyn. Clinton-av. Cong. Ch., add,..... 1 00
New-York City. Spring-st. Presb. Ch.,..... 50 00
Cuba. Presb. Ch., to make Rev. Noah Allen a L. M.,..... 34 75
" Bapt. Ch.,..... 5 51
Jamaica. M. E. Church, in part to make Rev. Wm. B. Hoyt a L. M.,..... 21 00
New-York City. Fourth-av. Presb. Ch.,..... 66 20
North-Granville. Presb. Ch.,..... 9 40
Middle Granville. Presb. Ch., in part to make Rev. A. B. Swift a L. M.,..... 11 37
Westernville,..... 12 20
Utica. Friends,..... 1 25
Gilbertsville, in full for Rev. W. T. Doubleday's L. M.,..... 19 00
Sauquoit, in part,..... 6 72
Coventry. 2d Cong. Ch.,..... 14 00
Cohoes. R. D. Ch., in part to make Rev. C. N. Waldron a L. M.,..... 20 04
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Jordan. George Barney,..... 7 00
Griffin's Mills. Cong. Ch., per R. M. Sandford, 4 00
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Paterson. 1st Re'fd. D. Ch.,..... 10 00
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Cedarville. M. E. Church, to make Rev. Wm. Walton a L. M.,..... 30 00
Pennsneck. To make Rev. H. B. Beegle a L. M., 38 76
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" 1st Meth. Prot. Ch.,..... 22 50
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Waterville. Presb. Ch.,..... 1 70
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